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J.N. Hostetter

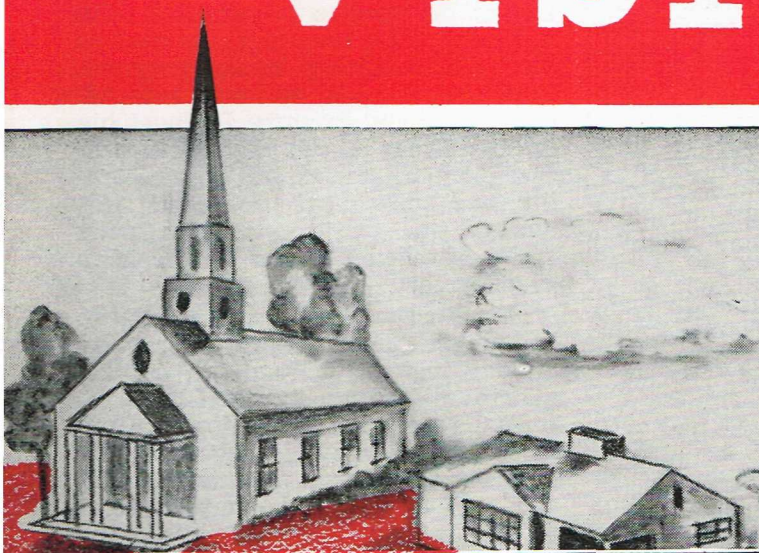
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Evangelical Visitor

Sept. 12, 1955
Vol. LXVIII, No. 19



Coming !

In The September 29 Issue of
Evangelical Visitor

Four Prominent Church
Leaders Will Present

A SYMPOSIUM
on
"DIVINE HEALING"

Watch for It!

VOICE OF THE BRETHREN IN CHRIST CHURCH

God Is God

GOD IS God, and we are men. If we knew all the answers, then we would be God. Sometimes we are certain that we do know and believe and pray toward a certain end, but then things happen otherwise.

We do not know why James was beheaded as recorded in Acts, Chapter 12, and Peter marvelously delivered as told to us in the same chapter. God is not obligated to tell us why some things happen as they do.

He says, "As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts."

Floods take their toll, fires consume the prey, tornadoes wreak their fury and hurricanes cut their swath. Amid all these happenings the just and unjust suffer side by side.

A tragic fire in a suburban Buffalo school took its ghastly toll in death and injury. Among the dead and the injured were children from lovely Christian homes. If we knew why, then we would be God. True, there are lessons that could and should be learned. More dross needs to be eliminated. But what about dross in the rest of us who are spared these tense and dreadful moments?

Shadrach, Meshach and Abednego said to Nebuchadnezzar, "Our God whom we serve is able to deliver us from the burning fiery furnace." This expresses faith in God. But what follows indicates greater faith—"But if not, be it known unto thee, O King, that we will not serve thy gods . . ." Faith indicated what God was able to do, but to them God would still be God even if they be consumed in a burning, fiery furnace. In their case God did not do the lesser—save them from the fiery furnace—so that He would be able to do the greater, save them out of the midst of the burning fiery furnace.

Yes, God is God and we are men. If the Lord Jesus Christ who was both human and divine, included in His prayer, "Not my will but thine be done," we who are shrouded in limitations should thoughtfully approach God in a like manner, not as an expression of our doubt and unbelief, but with a majestic recognition of the limitlessness of our God!

—J. N. H.

Evangelical Press Reports Sixty Christians Died Praying in Flood Disaster

SIXTY Christians were swept to their death during the flash flood which devastated the Pocono Mountain area of Pennsylvania, on Friday, August 19. At Camp Davis the toll was 38, in the surrounding neighborhood 12, and in nearby Stroudsburg, East Stroudsburg and Canadensis another eight or ten persons died in the flood waters. Although the eight flood-ravaged northeastern states reported more than 200 deaths, this was the greatest single area of catastrophe. Survivors reported that "everyone prayed," "there was no panic," they were "all very brave people."

Camp Davis was operated for many years by Leon Davis of Nanuet, N.Y.,



a retired Baptist minister. Before the flood 40 persons were sheltered in the 14 buildings which made up the camp. Up to press time—one week later—only six had been reported as survivors, three because they were attending a gospel meeting.

Camp Davis was located immediately adjacent to Pinebrook Bible Conference, directed by evangelist Percy Crawford. Crawford had over 600 persons registered but not a single one was lost, all having been evacuated to higher ground long before the flood crested. Crawford did lose half a dozen buildings and approximately 40 acres of farmland under cultivation and almost ready to harvest. He was forced to close down the operation of Pinebrook for the remainder of the current season.

Typical of Crawford, after recalling that most of the persons who had perished were accustomed to attend meetings at Pinebrook and were known to him personally, he declared: "It does make you think. But we cannot question God. In His sovereign wisdom He knows best. We must keep on preaching the gospel to those who remain and have never trusted Christ for salvation."

Story behind the story: Crawford, himself, played a big part in rescue operations. He had been confined to bed for an entire week following a severe heart attack. As the flood increased he directed the protection of his own campers. After the flood crested he left his bed and took an active part in helping to rescue survivors. He prepared a tape recording of the reports of survivors, including strong testimonies of personal faith in Christ. This recording was used on his own morning radio program, Pinebrook Praises, and was rebroadcast repeatedly by three Philadelphia radio stations as the only eyewitness account of the disaster. This recording, and subsequent broadcasts, was almost the only on-the-spot news which reached millions of people in Phila. area.

Crawford was not able to travel to Wilmington, Delaware, for his regular Sunday night TV broadcast, but his quartet did conduct a half-hour informal report on the disaster and most expertly wove in a gospel message. News-hungry parents of thousands of flood-bound campers from scores of church-related camps in the Pocono area treasured every word of assurance and Bible comfort the quartet brought them.

Evangelical Visitor

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Seven Essentials

For the Building of a Great Sunday School



Dr. Lee Roberson

I AM vitally interested in the building of great Sunday Schools—great in numbers, great in efficiency, and great in soul-winning efforts. If Bible study is good for a hundred, it is good for a thousand, for two thousand, or whatever number may be in the reach of your particular Sunday School. If a Sunday School provides a good channel for the reaching of lost people, then we should be zealous in endeavoring to build the largest Sunday Schools possible.

Therefore, I wish to suggest seven essentials for the building of a great Sunday School.

I. FAITH IN THE INFALLIBLE, INSPIRED WORD OF GOD

No Sunday School can be called great that does not have a conviction that the Bible is *the* Word of God. It is this conviction which will cause teachers and officers of the Sunday School to lay emphasis on the teaching of every lesson. Without this conviction teachers will be prone to waste time in talking about sports, trips, or any other subject that might flit across the teacher's mind.

We need to redouble our efforts in the presentation of weekly Sunday School lessons. It is a sad commentary upon our work that people can attend Sunday School for a decade without knowing anything of the Word of God. Though quarterlies, commentaries, and other lesson helps may be used, we must hold in our hands the Word of God, and present it with fervent lips from believing hearts.

II. A ZEAL FOR LOST SOULS

Without a zeal for souls, the work of our Lord will fail. Whether it be missionary endeavor or any other phase of work, we must have a deep and abiding love for souls and strive to bring them to Christ. The Sunday School is a marvelous organization in

that it opens its doors to all people, saved and lost. The worst sinner is invited to come and unite with the Sunday School class, and when he does, it is our responsibility to see that he hears the Word of God, the plan of salvation, and when opportunity presents itself, a personal testimony revealing our interest in his soul. Every Sunday School should be a soul-winning organization. Every class and every department should be geared to this main business of getting people to Christ. We should remember that people can go to Heaven without knowing much of the Word of God, but they cannot go to Heaven without knowing Jesus Christ as Saviour.

III. STANDARDS FOR TEACHERS AND OFFICERS

"Everything rises or falls on leadership." Without the proper leaders all Sunday Schools fail. How can we raise the quality of our work? The answer: By having definite standards for all Sunday School teachers and officers. I suggest that there should be four standards:

First, *salvation*. Unsaved people have no place as teachers and officers of the Sunday School. Therefore, every worker should testify that he is saved and know that he is saved before he is permitted to take office.

Secondly, *separation from the world*. Every teacher and officer should agree to abstain from all appearance of evil. Separation from the world should be interpreted by the pastor and accepted by all leaders. A worldly Sunday School teacher is a weak Sunday School teacher, a worldly Sunday School is a weak Sunday School.

Third, *faithfulness to the stated services of the church*. It is my conviction that every teacher should be required to sign a pledge to attend the

Pastor of Highland Park Baptist Church, Chattanooga, with one of the largest Sunday Schools in the world averaging over 4,000 present per Sunday

following services: Sunday morning, Sunday evening, and the midweek prayer service, plus the teachers and officers meeting on Wednesday if the church has one. This standard may eliminate some people, but will mean a better Sunday School. Faithful church attendance will produce growth in grace, better working relationship with the pastor and the church at large, and will provide a good example for others.

Fourth, *loyalty to the church*. Disloyalty is a sin. The Sunday School will grow only if there is a spirit of loyalty to the entire work. Therefore, every teacher and officer should state that he will give loyal support to the church, the pastor, and the general program of the local church.

Other standards may be set up by various churches. However, the use of the above will increase the working efficiency of any Sunday School. It seems to me that every church would gladly accept these simple standards.

IV. A WEEKLY VISITATION PROGRAM

Visitation is the Bible way for reaching people. The early Christians went from house to house. The Apostle Paul was a visitor. He said to the elders of the church of Ephesus, "And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house" (Acts 20:20).

A weekly visitation program must be at a definite time. It must be for a definite purpose. It must have the leadership of the pastor and the Sunday School superintendent. Visits must be made to the absentees, to the unsaved, to the unenlisted people whose names are taken from the census file, visitors to the church on the previous Sunday, and others who need a visit from the Sunday School. For many years the Highland Park Baptist Church of Chattanooga has maintained a weekly visitation program. We meet at 6:00 p.m. every Thursday. We have averaged approximately two hundred fifty per week for many years. We ordinarily visit four groups: Absentees of the previous Sunday, unsaved and unenlisted people, visitors to our church, and new members of our church. We endeavor to keep everything in readiness so that there will be no lost motion and the people can begin as soon as the preliminaries are over.

Every church should accept heartily the visitation program. It is certainly the Bible way for reaching people. However, we must be forewarned about the difficulties. Some will start out in this work, but soon drop to the wayside. Many churches have begun visitation programs, only to drop them after a few months. This work will succeed only if there is persistence. But, if you give it your best, visitation will produce remarkable results in the growth of the Sunday School, and most of all, in the winning of lost souls.

V. A WEEKLY TEACHERS' AND OFFICERS' MEETING

The business world has always recognized the importance of getting together the leaders in any given organization, and discussing their problems and making new plans. This method is used in insurance companies and various sales organizations. These staff meetings are used to encourage the discouraged and to inspire each one to his best efforts.

In our Sunday Schools we need a time each week when all teachers and officers come together for a discussion of the work and plans for the future. The time recommended for this meeting is thirty minutes before the midweek prayer service. It should be required of all teachers and officers. The roll should be checked weekly on the attendance of each class and department. I suggest that the thirty minutes be divided between the Sunday School superintendent and the pastor.

The teachers' and officers' meeting is the place where difficulties are ironed out. This is the meeting where harmony and unanimity of action are obtained for the entire Sunday School. Emphasis can be placed upon vital matters which should be brought to the attention of the entire School. If properly promoted, the weekly teachers' and officers' meeting will be of inestimable value in the coordination of a progressive program.

VI. A CONSISTENT TEACHING PROGRAM ON SUNDAY

Special drives may bring in large attendances, but a high average attendance will only be reached when consistent teaching is done Sunday after Sunday. Any Sunday School can get one or two high attendances during the year, but the best Sunday School is the one where a high average is maintained. *This means that after we get people to the Sunday School, we must give them something.* The majority of people come to the Bible School to hear the Word of God. They do not like to see time wasted in frivolous chatter and useless activities.



Church Decorum

**Thou shalt not come to service late,
Nor for the Amen refuse to wait,
Thy noisy tongue thou shalt restrain
When speaks the organ its refrain.
But when the hymns are sounded out
Thou shalt lift up thy voice and shout.**

**The endmost seat thou shalt leave free
For more must share the pew with thee.**

**The offering plate thou shalt not fear,
But give thine uttermost with cheer.**

**Thou shalt to the minister give heed
Nor blame him when thou'rt disagreed.**

**Unto thy neighbor thou shalt bend,
And, of a stranger, make a friend.
And so, by all the spirit's grace,
Thou shalt show God within this place.**

—Old Selection.

Yes, there should be good fellowship, the recognition of visitors, and good music, but the teacher should have the major portion of the time, at least thirty minutes, and the teaching should be consistently sound and thorough. It is my thought that the teacher should use some variety in the presentation of the lesson. At times the outline for the lesson might be placed upon a black board, and another time mimeographed notes might be handed to the class, and at still another time class participation should be emphasized. All such work must be adapted to the various age groups.

VII. DEFINITE GOALS

The best rifle will not hit the bull's eye unless careful aim is taken. The best Sunday School will fail to grow unless a goal is set and work is done to reach it. Let us not be afraid of going after numbers. Let us get the greatest number into the Sunday School possible, then give them the best teaching possible.

Therefore, I suggest that goals be set for classes and departments and the entire Sunday School. These can be set at the beginning of each new year by each class. The goals should be ambitious but not foolish. They should be set while we keep in mind the past achievements, the list of prospects, the size of the community, and the availability of space and equipment. A foolish goal might be harmful. A wise and sensible goal will inspire the entire Sunday School to reach more people for Christ.

We have found in our Sunday School that the use of a large blackboard has been helpful to keep before the people the goals for the various classes. *We are constantly aiming at a definite number of people.* If a class is failing to reach its goals, we try to find out why, make the adjustments necessary to assist the class or department in doing a better job.

It is my conviction that every Sunday School can experience continual growth. In some communities the growth may be large and rapid, while in others it may be slow and steady. Throughout our nation millions of people do not attend Sunday School or church. These people are our responsibility. Many of them will respond quickly. Many will be saved as a result of getting them into the Sunday School. All of our work, however arduous it might be, is worth while if eternal souls can be brought to the Saviour.

—Sword of the Lord

Evangelical Visitor

Worship God at Home Now

HOW SHALL WE BEGIN?

SOMETIME ago I entered a Christian home just as the family was preparing for their united worship. They invited me to join the circle, and I listened as Dad read the Word of God. Then each one prayed, and I concluded by committing this household to our Lord. A family altar—what a blessing! Someone said that it makes an altered family.

Have you made a covenant with the Lord for family worship? This commitment is with God, for concerning His Words of Life, He commanded—“And thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house.” (Deut. 6:7) You must start at once!

Two elements are essential for your family altar—the Word of God (His speaking to you) and Prayer (your conversation with Him). “But, just how can we begin?” you ask.

First set aside a time when your entire home unit is together. Most dedicated families, I have found, conduct their fellowship with God immediately following the evening meal (even before the dishes are done). Keep the same time every day. This is important.

Then select your Bible passage to be read. I suggest that you commence with Mark's gospel. Perhaps this can be most easily understood for the children. Plan to read a short section each evening (i.e.—Mark 1:1-11, 1:12-22; 1:23-34; 1:35-45), always keeping the message of each Bible paragraph intact. Then why not, briefly, have each member of your family circle give the most important impression they have received from the passage. This will create added interest in what is read.

When the Book of Mark is completed then turn to Matthew and read right through your New Testament. Try to explain difficult words to the children. Some families prefer using Egermeier's Bible Story Book or the Christian Parent when there are younger children.

Finally, plan your prayer time. Let everyone mention some items for

prayer. Add others—your church and pastor, your missionaries, unsaved loved ones and friends, our nation and its leaders, and your family needs. Then we recommend that each in the circle pray briefly rather than any one praying at length. This teaches the children, and adults, to pray publicly. And be sure to put praise into your praying. Also thank Him for answers to prayer.

Family worship does not have to be drab or boring. It can be alive and interesting. Other features may be added—the family singing of familiar hymns or choruses (perhaps a different one each night); echoes of praise as to the blessing of the Lord

upon the day's activities may be shared; Scripture memory verses may be quoted. In some homes, family members take turns planning and conducting this family altar.

J. Edgar Hoover says, “Families that pray together stay together.” God always honors the family that honors Him. Take time to commune with Him in grateful appreciation for His Son who resides within your heart, if you have believed. Fellowship with your heavenly Father today and know the promise of Jesus Christ our Saviour—“When two or three are gathered together in My name, there am I in the midst of them.”

—Christian Home Messenger



In America

Only one out of twelve persons in our country attends church. Seven out of eight children quit Church and Sunday school attendance before they reach fifteen years of age.

People spend eight times more hours at movies than at Sunday School.

As a nation we spend up to \$750.00 on pleasure, sins, and amusements to every dollar given to church work.

Our nation harbors three times as many criminals as college students.

Three major crimes are committed every minute.

A murder is committed every 40 minutes.

There are sixty suicides in our nation daily.

There are more barmaids in America than college girls.

—J. Edgar Hoover

(Taken from Christ World Messenger)

It was Sunday August 31, 1952. We had left Brussels, Belgium in the morning and were traveling by chartered bus toward the English channel, to embark by boat for England. About 60 miles from Brussels, we turned off the main highway and stopped in a woodlot to have a period of worship. The spot is of historical significance in Anabaptist history. We stood outside for a few songs and devotions and then re-entered the bus where Rev. Orley Swartzentruber spoke a message from the book of Ephesians. Some illustrations used and particularly the atmosphere of the service still linger. Since then he has been transferred to Paris, France, where he and his wife serve as missionaries. In light of his experience in Paris, his observations of the Billy Graham meetings are significant and meaningful.

—J.N.H.

Paris Responds to Graham: A Personal Impression

A. Orley Swartzentruber

THIS IS Monday morning, after the first day of Billy Graham in Paris . . . I heard him in the American (Episcopal) Cathedral in the morning, then at the Celodrome d'Hiver in the evening . . .

I had come to the conclusion, after much seeking in other directions, that the French mentality is really not as important or substantial as many French like to make foreigners feel it is. A French philosopher or artist may indeed be of a different temper than his German or Anglo-Saxon counterpart, but these differences are not substantial; they are "accidental" (to use scholastic categories). When Billy Graham spoke to the local collaborators (choir, counselors, ushers—about 700), the thing that seemed to me most important in what he said was, "There are many problems, of language, of mentality, and I don't know them all. I don't need to know them all; I know the power of the Gospel, and I know the needs of the hearts. There is a hunger for reality." I could only say that he is absolutely right.

On Sunday morning I noticed in his preaching that he himself is also

absolutely sure of this premise. He took as his text the Twenty-third Psalm and built his sermon (this is a figure of speech) around three points: (1) He restoreth my soul; (2) I shall not want; (3) I shall fear no evil.

If he preached thirty minutes, he

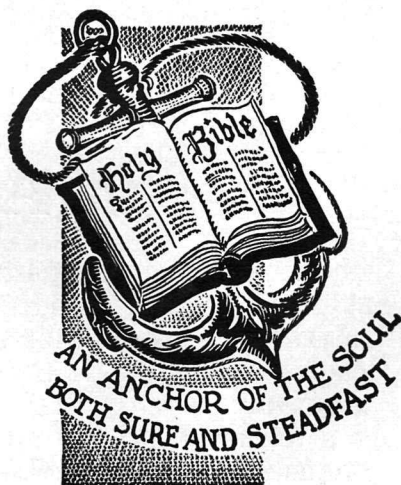
gave fifteen to the first point, filling it mostly with quotations of scientists, Churchill, Toynbee, and President Pusey of Harvard (all admirably chosen for the Episcopalian audience), saying that there is something wrong, our problems have gotten quite beyond us, I am a frightened man, and every scientist I know is a frightened man, etc. The South American Indian cheats, lies, kills, hates, commits adultery in the same way as the cultured European. The cultured American sitting in a plane and dropping a bomb on people is no different from the Indian who shoots a poisoned arrow at his enemy, though culturally they are separated by a gulf of a couple thousand years. You are a soul—personality, memory, conscience. Your soul is immortal; it needs restoring.

Greed and human need would disappear if Christ were received into the heart. You can't build a better world unless you have better men. There are more people gathered here than were present on the day of Pentecost. They turned the world upside down. Graham said that millionaires and movie stars have told him they are not happy though they have enough to satisfy every wish. David says, "I shall not want." Graham gave the same treatment to his last point, "I shall fear no evil." This last part he introduced by the question: "But, you say, 'Mr. Graham, that's my problem all right, only what can I do?'"

Now he hadn't described any "contemporary malaise" or anything of the sort, as an intellectual preacher would do in his place; he just established that there is a malaise, no analysis of its peculiar 1955 varieties. He is thoroughly sure that all he needs to do is to talk about it, and the crowd will spontaneously know what he means—they have a hunger for reality, they can make their own applications.

Probably this absolute assurance that people are in need and are quite aware of their need is one of the main factors that keeps Graham's preaching from resorting to "high-pressure" methods. He doesn't try to convince anyone of needs the other person never thought of; he just recalls them, thus "situating" his message, and then gives the message.

If the Holy Spirit did not create conviction in the hearts of the hearers, I doubt whether Graham's quotations of contemporary anxious people would suffice to do it . . . Graham verbalizes these things and recalls them to every hearer. The person for



whom sin is still an unresolved problem, a threat of damnation, is convicted by the Holy Spirit through those same quotations. Graham has tons of conviction in every phrase he pronounces, and he stays on a single track: his conclusion is not haphazard. He moves forward to it like a bomber to its destination. But though his purpose, his unswerving conviction illuminate every sentence, his appeal seems to me totally devoid of emotional high-pressure.

Another impression I had yesterday was that the meeting was—or must have been—singularly disappointing to anyone who came to study his “spectacle.” The choir sang “A Toi la Gloire,” remained standing for Scripture reading and prayer, and then sat down. There was a speech by Billy Graham stating that his purpose was not to give a show but to bring men to a decision for Jesus Christ and that he believed that before the evening was over many people would be transformed by the power and love of Christ. After this there was a solo by Beverly Shea and a song by the chorale. This was then followed by the sermon. There was no trombone solo by Cliff Barrows; in fact, there was just no “spectacle.” What one looked at was a huge platform seating a choir, and a smaller platform seating Billy Graham and his friends . . .

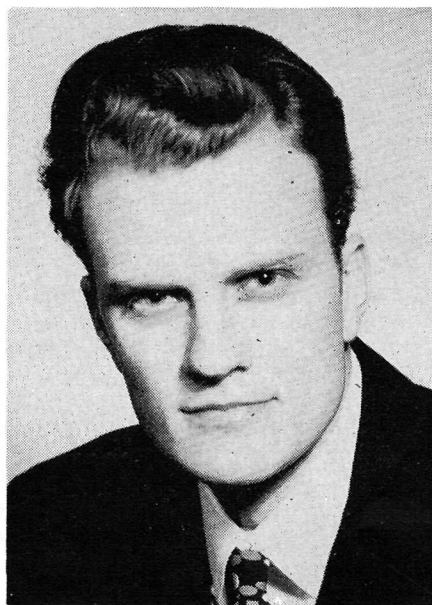
Another impression, returning to the preaching, concerns Graham's theology. I was looking forward to gaining some new theological insight, perhaps specially as concerns the atonement. On the question of repentance I expected his message to be quite inadequate, because the people in Paris who prepared the counselors gave practically no emphasis to repentance. Here, however, I found that in both sermons on Sunday he mentioned repentance as often as I probably would have done myself, and explained it in much the same terms. Repentance means simply this: you are sorry for your sins, you admit it before God, and you tell Him so. But this is also very important; you forsake your sins, you turn your back to them, you leave them alone. I don't think a much better statement could be made, and about the same thing was in the evening sermon.

What really came as a surprise was the statement he made about his atonement theology. He explained in general terms the fact that sin separates us from God: “What can I do?” “You can't do a thing. It's all been done for you. The cross of Christ is the way back to God. The cross is the gate to heaven. But you say, ‘Mr.

Graham, I don't understand all that.’ I don't either.”

This is my case, but I thought there was something wrong with me. Billy Graham, who preaches the cross and the Gospel, helped me a great deal by that simple statement.

He continued, to be sure, and in this vein: “I don't understand tele-



Billy Graham

vision, but I believe it.” He said the same for radio, and the atom. Then, lifting his big Bible, he exclaimed, “I don't understand everything that is in this Book, but I believe it. I don't understand how a man's whole life can be changed in one evening, but I believe it, and I've seen it happen thousands of times. He can change *your* life.” It is very typical of Graham's style that he suddenly jerks back from the general to *you*. The vibrant manner in which he makes these returns makes those little “you” phrases almost shocking—electric . . .

I never thought one could be an evangelist without a clear understanding of the atonement. Graham shows that it is enough to believe it without trying to explain it. Just preach it and proclaim it, because the convert does not need to understand it either, before he believes. Graham only wants to understand what the convert ought to understand to receive eternal life. Graham is not a pastor and teacher, nor a healer or prophet, but an evangelist. Not a “revivalist” either.

Pastor Guedj, a very conservative

Baptist, refused co-operation from the outset, but followed the various moves. At the Saturday afternoon meeting I noticed him sitting in a lonely corner, not with the crowd, and not with the preachers. On Sunday night, when the invitation was given, and the seekers had come forward and gone into the inquiry room, Guedj, too, came and offered himself as a counselor. I happened to meet him and led him to M. Vincent so that he could receive a badge and serve. This evolution of Guedj's attitude shows, I believe, that Graham cannot be considered a revivalist, nor a “too broad” popular preacher, but that his preaching has the ring of authenticity and of the authority of the Holy Spirit. He has been called to be an evangelist, and in his calling he serves the body of Christ to the glory of God alone.

After the meeting, and after speaking to the inquirers for a few minutes, Billy Graham disappeared. Some of the inquirers wondered whether they might meet him, but he was gone. This seems excellent to me, because the people do not get the “pleasure” of shaking his hand, as if they were joining “him.” He introduces them to Christ, and other people help them to make a definite and clear commitment to Christ. Many people are at their service, but no particular sect; everyone works for Christ. If a person does not find Christ, there is little else that he can find in a meeting thus organized. And it is certainly a good thing.

The number of decisions was far greater than anyone had dared expect. One counselor said, “My faith was far, far too small.” I answered that every time that I had heard Billy Graham I had had the same impression. The number of converts answering the call seemed much larger than what was reasonable to expect. I believe in my case this is because most “big” evangelists I know use pressure methods, and the number of their “conversions” is in proportion to the degree of emotion they have been able to stir into the crowd. Since Graham does not preach that way, I expect fewer decisions. But they always seem to come in large numbers. Last night there were about twice as many as there were counselors, or seats in the inquiry room, and it was 11:30 before I was free to come home. The meeting was over before ten. In other words, God is doing greater things than we are accustomed to, or, perhaps, than we are able to bear easily. This is a challenge to local churches.

—Gospel Herald

To Africa This Month!

Rhoda Lenhert and Kathryn Hossler sailed to serve as nurses at our South African missions, leaving New York on September 7 on the *Queen Mary*. They are due to sail from Southampton, England on September 15 on the *Winchester Castle*, due in Cape Town, South Africa on September 29.

Our prayers go with them as Miss Lenhert resumes familiar responsibilities on the field, and as Miss Hossler begins a new chapter in her life as a missionary nurse.

May God bless them as they minister to the physical and to the spiritual needs of many who need their ministry of love.

Missionary Meeting at U. C. Campmeeting Grove

Missionary-minded United Christians who have been looking forward to the day when their first representative would return from the African field, together with many other friends of missions, forgot about the sweltering heat of one of Pennsylvania's most scorching summers, while they listened to stirring talks by Anna Graybill, returned from Africa the week before, and by Charles and Kathryn Engle home from India, at their annual Sunday afternoon missionary meeting, August 14th, opening the week of Campmeeting on their grounds near Cleona, Pa.

It was a true "merger meeting," the speakers being members of the United Christian, Brethren in Christ, and United Zion Churches respectively.

The offering of over seven hundred dollars set a new record for the Cleona Campmeeting Grove.



Becky Hossler, R. N.
A 1955 Recruit



Rhoda Lenhert, R. N.
Returning

How Much I Owe!

Ardys E. Thuma

*"How much I owe for love divine!
How much I owe that Christ is mine!
But what He did for me, I know,
I cannot tell how much I owe."
(T. P. Hamilton)*

HOW OFTEN do we Christians stop to think how much we owe?

On a mission field one becomes much more conscious of one's debt, but I don't suppose anyone fully realizes how much he owes for a Christ "that is mine."

When one hears the drums beating on a summer's night and realizes that not too far distant men are drinking and dancing with no thought of a God to be obeyed—then one begins to realize "how much I owe." When one hears the heathen wailing of those who are sorrowing for the dead—dead who have no hope in the hereafter—then one begins to realize just a little "how much I owe."

It is this fact which spurs one on to endeavor more to witness for Christ in a country where many know not of the love of God nor of His Son who died for their sins.

Some months ago an old man—Lundu by name—died at the hospital here at Macha. At the time of his death it was as if the lights of Christianity almost went out for a short

time at this place. Why do I say this? One felt almost as though Satan and all his helpers were triumphing in his death. Why did many of us feel this way? Because this man *had* known God. He had been a deacon and preacher in his younger years. He had been an influential man in the church and community and yet turned his back on God. In his dying days he again came to the missionaries for help—for physical help, but not for spiritual help. We prayed with him, talked with him, and prayed for him, and so did many of his African brethren, and yet he died without returning to His Redeemer and Saviour. Such incidents can be very depressing and discouraging on a mission field.

And yet we are challenged anew to keep praying, witnessing and working in this great harvest field. We know God is for us!

He has been going ahead in opening up the way for progression in the medical work here at Macha. We are happy for the cooperation of the Northern Rhodesian government, and now we have the help of our two I-W men, for which we are most appreciative.

The challenge is ever before us, and I hope as you read this you, too, will be challenged afresh! **"HOW MUCH I OWE!"**

Rewarding, but strenuous,
easier to read about than to do---

“Villaging” in the Macha Area

Anna M. Eyster

Missionary work in its diverse aspects compares to the story of the three blind men of Hindustani . . . During the month of June, the most of us—in two's and three's, cycling, walking, or by car—spent days and half-days in nearby villages; for, unlike some of our other stations, there are many villages around us here.

Many hands were raised for prayer. Teacher Rebecca Munsanje's (T. T. '54) father, Headman Chingwayingwayi, very ill, prayed the prayer of the penitent sinner; and Maria Mweetwa's father received a healing touch.

Farther Afield. For six wonderful days we five ladies—Ruth Hock and Edna Switzer in one group, Fannie Longenecker, Pauline Frey, and Anna Eyster in the other, went in opposite directions from the Mission to tell the story of Christ. Each party also took two schoolgirls. The latter group with Maria and Jane visited Simaubi Village—fifteen miles direct, but thirty by car. Simaubi, where one of

the first outschools was built, the largest African village I have ever seen, is a town with four wells, four African stores, and two church-schools, the other being Church of England—Universities' Mission. We set up housekeeping in our church-school building, tying a curtain over the one doorway, propping mats at the windows nearest our beds, and fencing off the “room” with a reed mat fence.

Teacher Matiya Luundu with his charming wife, and Teacher Mark Muzyamba (T. T. '54) shepherd this large area with Evangelist Jamu's fatherly assistance. Children—children—children everywhere! Our windows were constantly framing little black faces . . . From what homes many of these come! Beer drinking and gambling is continuous in some sections. A drunken quarrel was one very near to our quarters one night. We thank the Lord for His protection.

Sister Pauline always was alert to

spot our schoolgirls or their parents. It was a privilege to visit many homes, to encourage those who are Christians. There is Clean and Bina Aroni, and their son's young family. Bina Jane, former Deacon William Muchangani's ex-leprous wife, feels very badly that during her illness her husband took a second wife. William admits his mistake and that he has lost his joy. Neither are backslider Bina Maina and Daniel Mucimba (Evangelist Mizinga's children) happy; God is speaking to them. Evening prayers were held around a camp fire in different sections of the village each night.

Besides this huge village, we visited six other villages—some being, oh, so dark. At Bunyenyezi's we met the Headman and his wife, parents of our house-mother and Teacher Elizabeth (T. T. '55). He was Sister Davidson's fifth boy in school and he told us many stories. Service time he had his Zulu Bible and said that his heart is still warm towards God; but we



hear that witchcraft is the hindrance . . . All present—from the oldest to the youngest on the mother's back—receives a Sunday School picture card. One woman gathered her children's cards carefully and asked us, "Will they rot?" There were many, many hands for prayer and a number found peace in Christ. "Christ's coming must be very near," said one of our school girls, "for He is sending out His messengers to stir us up" . . . Teacher Sampson Mucimaba told us God is calling him to go to Bible School to be an evangelist. Teacher Mark Muzyamba accompanied us in our visitation.

The community was most hospitable and food poured in: zyuulu (an African potato), sweet potatoes, cassava, peanuts, eggs, chickens, and ibwantu (a drink). We were entertained to meals in several homes.

* * *

The other group—Ruth Hock and Edna Switzer—visited in the Mabwe Atuba community, staying in the guest hut at the school, which served as bedroom, bathroom, and dining room. Chickens were kept out by a piece of tin over the doorway.

The Mabwe Atuba Outschool serves eight villages; they visited two per day and had prayers in a nearby village every evening. As Sister Ruth was preaching one evening about Jesus, the Good Shepherd, a drunk came into the village singing boisterously; when he was about a stone's throw from the campfire, he stopped singing and came nearer to listen. Did the message penetrate his heart even in his half-drunken stupor?

In nearly every village we found schoolgirls—constantly surrounded by sin and heathenism. It did us good to see them in their villages with a blue uniform and a neatly-tied white headress. The school uniform marks them in the village and on the path.

We realized anew what a great work and responsibility falls on the shoulders of our teachers. They not only teach, but also are responsible for the spiritual life of the community, including the Sunday services. Pray that our teachers will get a renewed and enlarged vision of the services they can render. Missionaries have come to help in the work, but the task is much too large for us. What Africa needs is more consecrated Christians who have a burden for the lost all around them.

"PRAY YE, THEREFORE, THE LORD OF THE HARVEST . . ."

In Retrospect

This Editorial refers to an article which is too lengthy to quote in this column but is worthy of reprinting in the Visitor in 1955. Sr. Sider is the mother of Rev. Earl M. Sider who is so well known in our fellowship.—E.J.S.

Sister Anna M. Sider's article on "Giving and Receiving," is timely and should carry conviction to many in the church who have not adopted any system in their method of giving. Certainly Jesus recognized and sanctioned tithing when he said to the Pharisees, "these ought ye to have done, and not to leave the other undone." We have listened to some far-fetched and strained interpretations of Malachi iii, 8-12, by ministers, who seemingly, were more eager to spiritualize a very plain Christian duty than to comply with its requirements in a material way.

The principal of this obituary though dead 50 years has one daughter still living in the person of Sr. Fanny Hisey who is now 97 and at one time was a frequent contributor to the columns of the Visitor. Her home is with her son John Hisey, Creemore, Ont.—E.J.S.

Doner—Bro. Samuel Doner, one of the oldest ministers of the Brotherhood, died at his home near Stayner, Ont., July 19, 1905, aged 82 years, 3 months and 25 days. Bro. William Klippert conducted the funeral service on July 21, at the 2nd line church, interment being made in adjoining cemetery. Bro. Doner was a native of Markham township, Ont. In 1844 he was married to Christina Raymer. In 1857 he entered the ministry of the Brethren in Christ (Tunker) Church. In 1866 he moved to the home where he died. He practiced what he preached and worked hard in his ministerial duties. He preached his last discourse less than three weeks previous to his death although his health had been failing for the last year owing largely to the serious accident which happened to him and his wife while returning from the love feast in Markham, when their horse took fright at a train and threw them out of the carriage. He was confined to his bed about twelve days. He was filled with holy conversation to the last, and died a most peaceful death. He always had a kind word for every one, and was a great friend to the poor. He was a loving father and took a great interest in his family. Ten children, six sons and four daughters, out of a family of twelve survive. There are forty-four grandchildren and thirteen great grand-children.

Your Retrospect Editor remembers well how horrified he was when he heard this rumor concerning Bro. Frey, and how relaxing this editorial that appeared in the Visitor of October 1905.

—E.J.S.

About a month or so ago a vague rumor was circulated, where it came from we could not learn definitely, that Bro. Harvey Frey, one of the band recently gone to Africa, fell into the hands of cannibals who killed him and ate him up. We did not regard

it of sufficient importance to give it any attention in the Visitor, but it seems that the rumor is still on the wing and people are wondering. We at once dismissed it as a very improbable story since the territory is under British rule, and at no time was it intimated that the natives are, or had been, cannibals. The missionaries all reached the Matopo Mission safely early in August, and our friends can dismiss the story from their minds as entirely groundless.

This item will be of intense interest to scores of people who read this brief note regarding the beginning of a great ministry. Bro. Martin was one of the most prominent evangelists and greatest soul winners we ever had in our fellowship. Though dead nearly 11 years, he still speaketh.

—E.J.S.

We are informed that an election for minister was held at Reich's M. H. on October 8, resulting in the choice of Bro. Abner Martin, son of Bro. Jacob N. Martin, minister. We pray the Lord may sanction the choice and bless the young brother, and fit him for effectual service in the work of the ministry.

He never saw or met Bro. Menagh, but heard much of his labors and followed later in some of his fields of service.

—E.J.S.

On September 20, 1905, the church of Des Moines, Ia., elected Bro. Menagh as a minister of the Des Moines district by unanimous voice. Bro. Menagh is a spirit-filled man and an able speaker, formerly an evangelist of the Baptist church. He is blind, physically, but wide awake spiritually. Any one securing his services for evangelistic work we think will be pleased.

—J. R. Zook

This was Bro. Levi Doner's only furlough. Shortly before he was due for his next one he succumbed to the dread malaria and joined the spirits of just men made perfect. I shall always remember the inescapable effect he had on me as an eight-year-old boy.

—E.J.S.

FROM BRO. DONER

DUNTROON, ONT., CANADA,

Sept. 20, 1905

Dear missionary friends and to whom this may concern, greeting. As there are an increased number on the mission field in Africa, it will be remembered that more provisions will be required. Very little fruit has been sent out lately and I think it a good idea for those who have fruit to spare to dry some specially for the missionaries. Fruit is a necessary diet in Africa, and as much as four or five hundred pounds will not be too much to take along. The missionaries will not let it spoil.

If any person or persons wish to send out goods to their friends at Matopo Mission, they may do so by forwarding them to the place where they will be repacked in larger boxes unless they send a box of about two hundred pounds weight. No smaller boxes are desirable as they cost more for drayage and transportation.

Statement of time and place of repacking will be made later. It should be remembered also, that transportation charges to Africa should be forwarded for same on all goods sent in, which charges will be in the neighborhood of four dollars and fifty cents per one hundred pounds, providing we can get special rates by rail in Africa.

Any person wishing to arrange particulars may correspond with me.

Yours in Jesus' service,
LEVI DONER

Evangelical Visitor

Home Missions Strengthen The Home Base

THE BRETHREN in Christ Home Mission Board is 51 years old!

During this half-century her task has been to build the Church in the homeland. Home mission work has been of several types—city rescue missions, rural mission pastorates, and administration of units of work that did not come under organized districts.

The Brethren in Christ's 3rd ranking S. S.* in attendance for 1954 has developed from a mission. A glimpse of this work can be found in the following report in the 1919 Handbook of Missions. "The work is going on as usual, not so many come out, yet a few went through—we feel to praise God for the few. There are some discouraging things come along the way, but if the Church sees fit we will continue the work with your prayers and God's help."

Some of today's organized districts were infant works under the Home Mission Board 30 years ago. The Centre, Clinton, and Lycoming District (Pa.) has developed from a mission-sponsored work. A number of the congregations of Michigan were similarly begun.

Lancaster, Pa.; Des Moines, Iowa;

Dayton, Ohio; Welland, Ontario; Granville, Pa. — these and other churches are the result of the Home Mission's program. These congregations have blessed the Church with new families, mission workers, and financial support of the Church's program.

From numerous mission points which have remained under the general supervision of the Home Mission Board for many years have come consecrated Christian workers who have helped to strengthen the Church. Whereas a roster of the names seen in Brethren in Christ publications were once Engle, Winger, Hoover, Bert, Heise, Musser, Hess, Hostetter, Landis, etc. today we find new names —Morningstar, Boritz, Carlson, Logan, Georgiades, Duck, MacKie, Falk, Walker, Conner, and many others.

Still other names need to be added to the roster of those who call themselves Brethren in Christ. It is the work of the Church to bring them into fellowship with Christ and the Church. "... If the Church sees fit, we will continue the work with your prayers and God's help."

—J. W. H.

* Chambersburg

Saville Brethren in Christ Church

The church here (known as Liberty Valley) was begun a little over 10 years ago when Bro. Clayton Engle held tent meetings in this area. The meetings were well attended and frequently he, with some other brethren, would come out on Sunday to have meetings with the people. A dance hall in the valley was offered to them for services. This place was used a number of years after which an old school building was remodeled and used as a church. Today this building has received a Second Work—it's the present home of the pastor.

The present church building was purchased from another denomination. The work is slowly progressing. The Devil is giving much resistance in the area, as there has been some

misunderstanding among the people of the valley. But the Lord is able to banish all resentment when He has a chance in their hearts. The major part of the present ministry is to the older people.

On alternate Sunday evenings there are special young people's services. There is a great challenge here, and we are anxious to branch out to another area about five miles away that has no church.

We will be having an all-day meeting this fall to sponsor the Building Fund. Our revival services are scheduled for November. We request special prayer on behalf of this effort to reach the hearts of our needy neighbors.

Roy J. Musser
R. 1
Ickesburg, Pa.

Sherkston, Ont.

Eager and happy children went "Sailing with Christ" during the two weeks of Vacation Bible School at Sherkston, Ontario.

Rev. Roy Sider carefully guided the activities of the school while the attendance rose to the number of two hundred and one which exceeded previous years. The enrollment was two hundred and twenty-eight and the average attendance one hundred and eighty. Fifty-five sought the Lord in the group meetings and during class sessions many expressed their sincere desire to serve the Lord.

The students enjoyed bringing in their offerings for the project of helping to purchase a jeep for North Star Mission.

Our earnest prayer is that the Lord will guide each child in paths of righteousness. —C. W.

Upland, California

Daily Vacation Bible School was the main item of interest for the month of July in the Upland congregation. Enrollment 333, average attendance 247, high night of attendance 269, enrollment in adult class 53, decisions 35. The school was conducted with a staff of 55 workers with Leslie Unruh serving as director of the school. A total of 120 adults helped at some time or another in preparation of the school. Over \$250.00 was raised for an ambulance fund for the new Macha Mission Hospital in Africa. A total of 22 denominations were represented in the school with 45% or 149 of the enrollment showing perfect attendance.

Sunday evening, August 7, another outstanding quarterly Crusader Rally was conducted at the new Alta Loma Church. The church was filled to capacity. A number of the local societies presented a report and feature about their summer's activities. Mr. Ralph Platt, a whistler, was the featured guest artist of the evening.

Dr. Paul Lenhart and family visited the congregation on the evening of Aug. 7. Dr. Lenhart gave the evening message as he expressed his keen interest in the Brethren in Christ Foreign Mission program.

Sunday evening, August 14, Alta Dixon, from Old Mexico, gave her testimony and presented words of inspiration to the Young Adult Forum and Missionary Prayer Band group. Harriet Trautwein and Lois Raser are working with Miss Dixon in the Old Mexico mission field.

—L. T. U.

Locust Grove, York, Pa.

The Summer Bible School of Locust Grove, was held June 20 to July 1, with our pastor Rev. Leroy Yoder serving as superintendent.

The school had an enrollment of 117, with an average attendance of 108. The total offerings were \$88.66. Half of the offerings were used to purchase bricks for the new hospital at Macha Mission. The other half was used for Bible School supplies.

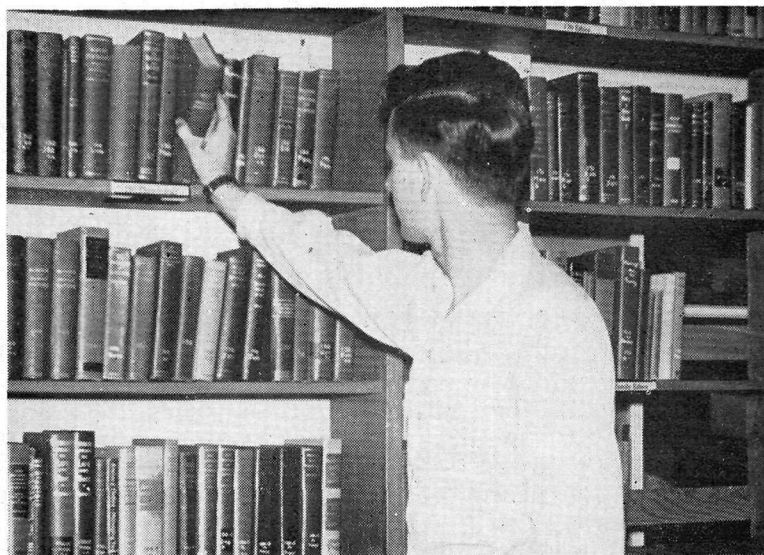
We pray that the seed sown by our faithful teachers will spring forth and bring much fruit for His honor and glory.

On Sunday morning August 7, a reception service was held, during which three members of our Sunday School were received into church fellowship. Two of them were young boys and the other an older man. They were baptized immediately following the reception service. We pray God's blessing upon them as they continue to follow the Lord.

—F. E. L.

So You Have To Make A Speech!

D. Ray Heisey



Whether you're a Crusader President, Sunday School Teacher, or just an active Crusader for Christ you'll not want to miss these practical suggestions for more effective communication.

THERE IS no magic formula—but you can improve your speaking! However, you must be willing to work! You must be ready to put forth effort and practice. One does not become an effective speaker just by reading how, any more than a doctor becomes skilled in surgery merely by studying books. Knowledge can be obtained by reading; skill comes only with practice and more practice.

If you are really serious about increasing your skill as a speaker, you will want to seize every opportunity to make a speech. Never refuse a request. Always count it a privilege in that every speech experience will make the next one easier and probably more successful.

In addition, there are a few practical suggestions, that might be helpful to you as you seek to improve your communicative powers in the Sunday School, Christ's Crusaders meetings or general church services.

1. KNOW YOUR SPECIFIC PURPOSE FOR SPEAKING

A building is built for a specific purpose and architects who plan the building know what that purpose is. It is just as important for you in planning your speech to know what your purpose is. You probably have heard speakers too often who just "talk." They don't seem to have any objective. Your speech will be much more interesting and worthwhile if you determine what your purpose is beforehand. Write out a precise statement of your objective. It will serve as an indispensable guide in working out the details. If you're just giving a report or an information speech, know precisely what it is that you

want the audience to be informed about. If you're trying to persuade the group on some belief, determine exactly what it is that you desire them to believe or do.

2. MAKE THE INTRODUCTION INTERESTING

Remember that your speech should have an introduction which serves two purposes. One is to arouse the attention of the listeners and the other is to announce the subject or present the aim. Be original in introducing your ideas. You might begin with a famous quotation, by asking a challenging question, presenting startling facts or an interest-catching illustration which is appropriate to your talk. The introduction need not be long, but it should get your audience to listening and make clear the subject of your speech.

3. PRESENT ONLY A FEW MAIN IDEAS

Selecting the main ideas of a speech is a very important part in the success of any talk. The main ideas serve as the framework upon which the entire speech is built. Too often speakers give too little attention to this preparation; they take the first thoughts that "pop up" in their minds and forget to consider their appropriateness to the audience and to the occasion.

The main ideas should also be few in number. It's a common temptation to try to present a lot of good ideas, thus attempting to cover the field. Remember, your audience can absorb only so much. Fewer, well-developed ideas will not only be easier for you to present, but will be

easier for the audience to remember. You should decide what two or three main ideas will best support and explain your specific purpose. Of course the number of ideas depends on the length of time you have, but the fewer, the better.

4. MAKE YOUR CONCLUSION CLINCHING

In many respects, the conclusion can be the most important part of your speech. It is the climax. Don't drag on and on when you have no more to say, but prepare a conclusion that will "drive home" the main point of your talk. Make it striking, hard to forget. For example, if you're giving a talk in your youth meeting on "The Power of Prayer," conclude with a vivid story from the life of someone who experienced a marvelous result from prayer. The conclusion should clinch the truth so the audience can leave knowing exactly what you wanted to say.

5. TALK DIRECTLY WITH INDIVIDUALS IN YOUR AUDIENCE

Effective eye-contact is one of the keys to effective communication. Try to think of your speech as a conversation with a group of people. Talk directly to specific individuals in the audience instead of scanning your eyes over the group as a whole. By looking at everybody, you're looking at nobody, thus losing that speaker-audience directness. It helps to select certain people in various sections of the audience and try speaking to them as individuals, telling them what you believe. If a speaker doesn't think enough of his audience to look at them directly, they probably won't

think enough of him to keep listening. Look individuals directly in the eye.

6. BE SINCERE AND ENTHUSIASTIC

What you say depends on how you say it. Your voice needs to assist you in showing your sincerity and enthusiasm. A speaker does not say, "Now I'm sincere about this, I'm really enthused," with greatest effectiveness. Sincerity and enthusiasm are communicated most skillfully through *how* you talk rather than through what you say. Audiences are quick to detect whether you're really sincere in talking about increasing Sunday School attendance, for example. They know whether you have done anything yourself about it. If you've been active in that work yourself, what you say will be far more effective.

Although following these few principles will not automatically make someone the star speaker of his group, they will be helpful in knowing how one can improve his public speaking so that he will be more useful to his church and to himself. One last word—for effective speaking for every occasion, there is no substitute for adequate preparation and frequent practice.

My Testimony

By Daniel Mwaanga

I stand with Peter and testify that Jesus Christ is He which was ordained of God to be the Judge of the quick and the dead, the One whom the prophets prophesied was anointed of God to be a light for the Gentiles.

In my testimony I give thanks to God through Jesus Christ for the obedience of the disciples of our Lord Jesus to carry out the Great Commission of preaching and teaching all nations about salvation through the precious blood of Christ.

As the transforming power of God inspired the American missionaries to give up their homes and all pleasure in obedience to His Commission of witnessing for Christ, it is my testimony to all people that Jesus Christ is indeed the Son of God and the Saviour of the world. I testify that to all who yield their lives to Him, and give Him their tongues, their hands and their entire bodies, God can be their personal Friend.

BOOKS for YOU!

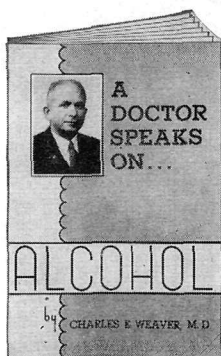
A Doctor Speaks On Alcohol

By Charles E. Weaver, M.D.

Here is a different approach to the alcohol problem by a Christian doctor. "Even though Dr. Weaver is well known in medical circles by virtue of his having served as President of the Homeopathic Medical Society of the State of Pennsylvania, his booklet is not written as a scientific treatise. He writes of his experience as a doctor who is concerned with more than the physical ills of the patient. The sincere interest of this Christian for one who needs love and understanding is basic in this physician's diagnosis and treatment as portrayed in his writing." Pennsylvania Temperance League.

This booklet should be in every home of America. It is a solemn warning to everyone who touches the "glass." The author's picture appears on the attractive cover. 32 pages.

Price, 35c each or 3 for \$1.00



Sunday School Evangelism

By A. S. London

Sunday School Evangelist

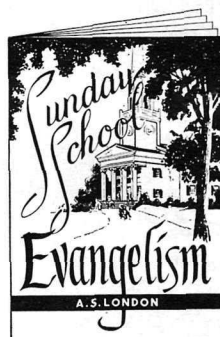
Now in its second printing

"Here is a brief, pointed, and up-to-date survey of the Sunday School situation, and a statement of its task in America today, together with the 'How' of accomplishing the mission of the church school. In these sixteen messages, the author seeks to create a vision and motivate the work of the Bible school, especially 'to win for Christ the thirty-six millions of unchurched youth' in this country.

"Included are fundamental requirements for reaching those outside the church . . . The booklet deserves a place on the Sunday School workers' reading list, for the 'formula' for evangelism alone." The Standard Publishing Company.

These sixteen messages are printed in an attractively bound booklet. Contains 64 pages.

Price, 50c each



So You Are A Teen-Ager

By H. Roy Brillinger, B.A., M.D.

The trend today is to give special guidance to teen-agers. The message in this booklet is written by a medical practitioner, consulting psychiatrist, Christian worker, one who is interested in this age group. Dr. Brillinger is a member of many associations in Hamilton, Ontario for mental and physical development. Troubled persons come in a steady stream to his daily clinics. Out of his many years of experience comes this unique, sympathetic, and understanding booklet. "I think the subject is presented . . . the best I have ever seen or heard." C. E. Weaver, M.D.

Will be read with extreme interest by the teen-ager; likewise, the parent, youth leader, and pastor. Each of the five chapters is illustrated. 24 pages. Attractively bound.

Price, 35c each or 3 for \$1.00



Christian Light Press Bookstore

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ELIZABETHTOWN, PENNSYLVANIA

CHURCH NEWS

Elizabethtown, Pa.

Our Daily Vacation Bible School was held June 21 to July 1. Many prayers ascended to the Lord for Him to have His way with the group. Our average attendance of pupils and staff was 170. There were 101 certificates of perfect attendance given out. Out total offering was \$129.07 for hymnals for Matopo Mission. The course used was "Sailing With Christ." Six children invited Christ aboard their ship of life. The following excerpts were taken from a letter to one of the teachers after the course was completed. The spelling is his own.

"Dear—

I shure do miss you. I'm beginning to win people for Christ. This track I got at church. How is the church? I wish everyone would have peace with God . . . Write soon.
(Signed)

Pray for this eleven-year-old boy that he will continue to do the Lord's will.

July 31—In the evening service, Mrs. John Holtry, guest of Christ's Crusaders, gave her story of the marvelous grace of God in bringing her from harshest captivity of Satan into sweetest delight in the kingdom of God's dear Son.

Aug. 2, afternoon and evening, our S. S. Outing was held at Elizabethtown Park. An interesting feature of the evening was the film entitled "Shelter in the Cumberlands."

Aug. 7, Bro. and Sr. Gerald Wingert of Altoona were with us in our morning service. We appreciated their message in song and his message from the Word.

Aug. 21 Rev. John L. Rosenberry, Evangelist for Donegal District Tent Meeting stirred our hearts with a challenging message on "Cross Bearing."

Mowersville, Pa.

April 20 the Women's Missionary Prayer Circle had as their guest speaker Bro. and Sr. David Climenhaga. They told us of their work in Africa as they see it. May God bless them as they go back to their field of labor.

We were happy to have the foreign students of Messiah College in our Christ's Crusaders hour. They represented Germany, India, and Jordan. We were challenged on hearing each one speak of his experience of finding Christ, and how they are preparing to go present Christ to their own people.

May 23 the opening day of our Summer Bible School. Our enrollment reached a total of 336. The theme for our school was "All the children ought to know who Jesus is." We were happy to see boys and girls give their hearts to Him. We pray that these young lives may grow in the Lord.

Our offering project was to buy bricks for the Philadelphia Mission, for the new church, which was \$145. and would buy 3000 bricks. One evening was for relief work; boys and girls brought soap and washcloths. We were happy for our faithful staff of teachers and workers. May the Lord Bless each one of you.

July 17 was the ordination service for our newly-elected deacon and his wife, Bro. and Sr. David Bert. May the Lord's blessing be upon them.

July 31 We were happy to have five people unite in church membership. May God bless each one for taking this step.

Mrs. R. N. B.

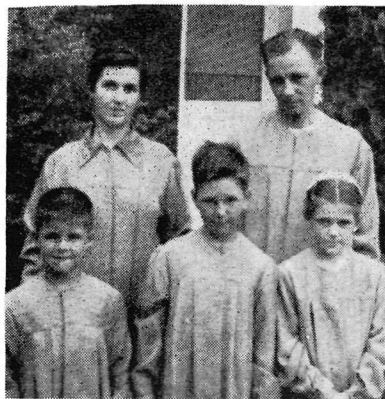
Manheim, Pa.

Sunday afternoon, July 24 a baptismal service was held in the meadow on the Henry Wenger farm.

The following were baptized by Bishop Henry Ginder: Richard Martin, Glenn Henry, Jean Eberly, Phyllis Dourte, William and Dawn Anderson and their three oldest children, James, Linda, and Kenneth.

We rejoice to see this family and these other young people follow the Lord and pray God will continue to direct them in the way they should go.

—F. W.



The Andersons with three of their children.

BIRTHS

"Children are an heritage of the Lord"

WILLMS—Rev. and Mrs. Pete Willms, missionaries to Japan, welcomed Margaret Joanne on July 23, 1955.

SCHWARTZ—Mr. and Mrs. Earl Schwartz of the Locust Grove congregation are the happy parents of a daughter, Susan Elmira, born on May 7.

MELHORN—Mr. and Mrs. Charles Melhorn (Dorothy Wolfe) of York, Pa. are the happy new parents of a daughter Lois Marie, born July 23.

HADE—Mr. and Mrs. Lloyd Hade of the Five Forks Congregation of Waynesboro, Pa. are happy to announce the arrival of Paula Kay born on Aug. 10, 1955; a little sister for Richard and Dennis.

HEISE—A daughter, Linda Louise, came to bless the home of Mr. and Mrs. Austin Heise (nee Rhoda Sider) on July 22, 1955; a sister for Jeanette Kay. They are members of the Pleasant Hill congregation, Hamlin, Ks.

BROUGHER—Mr. and Mrs. John Brougher, Carlisle, Pa. are the happy parents of a baby girl, Sara Ann, born August 5, 1955.

LEHMAN—Mr. and Mrs. Lee Lehman, Carlisle, Pa. announce the birth of a daughter, Carolyn Elaine, born July 20, 1955; a sister for Larry and Kenny.

ENGLE—Mr. and Mrs. Duane Engle of Upland, Calif. are happy over the arrival of a son, Michael Ray, born July 7; a brother for Diane and Gary Lee.

RUEGG—Linda and Colleen welcome their baby brother Howard Llewelyn born March 3. The proud parents are Howard and Margaretta Ruegg (nee Marr) of Ridgeway, Ontario.

SIDER—Daryl Paul completed the Sider boys' quartet when he arrived May 30 in the happy home of Claude and Pauline Sider (nee Marr) of Sherkston, Ontario.

SIDER—Vance Ashley, a brother for Duane, arrived July 6, to grace the home of Rev. and Mrs. Roy Sider (nee Myers) of Sherkston, Ontario.

MUSSER—Mr. and Mrs. Martin Musser welcomed into their home a little son, Lee Gerald on July 23. He is a member of the Mowersville Cradle Roll.

BERT—Mr. and Mrs. Monroe Bert are happy for the arrival of Gary Monroe on July 30. Gary is a member of the Cradle Roll of Mowersville.

HUTCHISON—Mr. and Mrs. Howard Hutchison welcomed into their home a little daughter, Janell Lorraine, August 4. Janell is a member of the Cradle Roll of Mowersville.

BOYER—Craig Alan was welcomed into the home of Mr. and Mrs. Ernest Boyer of Los Angeles, California on June 8, 1955.

TURMAN—Sandra Kay, daughter of Mr. and Mrs. Wm. Rupert Turman, announces the arrival of her baby sister, Cynthia Sue, on Aug. 27, 1955.

MARRIAGES

For these we wish God's richest blessing and send, with our compliments, a year's subscription to the Evangelical Visitor.

ESHLEMAN-BYER—On September 1, Ruth Emma Byer, daughter of Mr. and Mrs. Ralph Byer of Cucamonga, California, was united in marriage to Orval Eshleman, son of Mr. and Mrs. Myron Eshleman of Kansas. The ceremony was performed in the Upland Brethren in Christ Church by Rev. Ernest Boyer and Rev. Alvin Burkholder assisted.

RAY-ENGLE—A ceremony uniting Eloise, daughter of Rev. and Mrs. Paul Engle of Upland, California and Charles Ray of Upland, California was solemnized June 25 at the Upland Brethren in Christ Church by Rev. Ernest L. Boyer. Rev. Paul Engle, father of the bride, assisted.

JERAN-ALLEN—On Friday, August 26, 1955 Miriam Geneva Allen, daughter of Mr. and Mrs. Deane C. Allen of Dallas Center, Ia., and Daniel Jeran, Jr., son of Mr. and Mrs. Daniel Jeran of Upland, Calif., were united in marriage in the Dallas Center Brethren in Christ Church.

Bishop R. I. Witter performed the ceremony, assisted by Rev. Elmo Alleman. Their home is at 499 W. Arrow Highway, Upland, Calif.

RYAN-BRENNEMAN—On September 6, 1954 Virginia Ann Brenneman, daughter of Mr. and Mrs. H. B. Brenneman, Kalona, Iowa, and Richard Ryan, son of Mr. and Mrs. R. M. Ryan, Cleveland, Ohio, were united in marriage at the East Union Mennonite Church, Kalona, Iowa, Rev. D. J. Fisher, officiating. The Ryans are assigned to I-W service and are living at 3690 Rainbow, Kansas City 3, Kansas.

OBITUARIES

"Blessed are the dead which die in the Lord."

KING—Sharon Joyce King, daughter of Mr. and Mrs. Charles King, Stevensville, Ont., born March 6, 1955 passed away June 16 at the Douglas Memorial Hospital, Port Erie, Ont. Services were conducted at the home. Interment at Bertie Church Cemetery. Funeral services conducted by Edward Nigh.

HOSTETTER—Martha C. Hostetter, wife of Harold A. Hostetter of near Annville, Pa., was born in South Annville Township, the daughter of Monroe Hostetter, on Feb. 19, 1917, and died suddenly at her home on June 28, 1955, at the age of 38 years, 4 months, and 9 days. Mrs. Hostetter became a Christian early in

life and had exerted a Christian influence in her church and community. For a number of years, she with her husband and children have been members of the Fairland Brethren in Christ Church in Cleona.

Mrs. Hostetter is survived by her husband; two daughters; Shirley and Joy; one son, James, all at home; her father and mother, Mr. and Mrs. Monroe Hostetter of Lebanon, Pa.; three brothers: Robert of Fredericksburg, Pa.; Isaac of Lebanon, Pa. and Frank of Marysville, California.

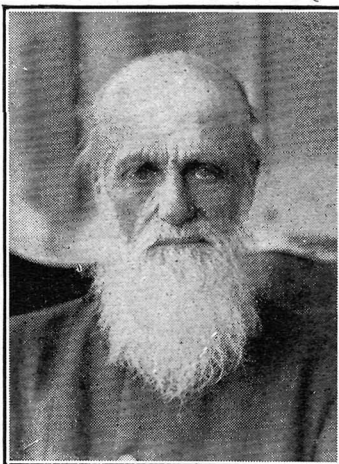
Funeral services were held in the Fairland Brethren in Christ Church July 2, with Rev. Riall D. Stump officiating, assisted by Rev. Hiram Gingrich, pastor of the Annville Church of the Brethren.

HEISE—Mrs. Georgia Beulah Heise was born September 16, 1896 and passed away April 25, 1955. She was 58 years, 7 months and 9 days old. She is survived by her husband, Ezra V. Heise; one daughter, Mrs. Pauline Dickerson of Tulare; three sisters, Mrs. Fannie Balaam of Waukena, Mrs. Minnie Sprowl of Oildale, and Mrs. Bertha Hurts of Morro Bay.

Mrs. Heise was a native of Fort Worth, Texas. She was converted as a child and later became a member of the Waukena Community Church. She was always interested in Sunday School work and worked extensively, before her illness, with young people.

On June 26th, 1919 Beulah married Ezra V. Heise and together their life was full of activity, as they loved to do for others. They have lived in San Joaquin valley for 38 years residing on Heise homestead.

Beulah was a member and took active part in the Tulare Grange and Farm Bureau. Mr. and Mrs. Heise were leaders of the 4H Club of the Waukena community for four years, she was also a long time member of the Women's Society of Christian Service. In the spring of 1952 Mrs. Heise had a stroke from which she partially recovered. April 24th, she took a second stroke and after several hours passed to her heavenly reward.



The late Rev. A. Z. Hess

HESS—Rev. Abram Z. Hess, Mt. Joy, Pa., a native of Pequea Township, Lanc. Co., Pa., son of the late Abram M. and Ann Zeigler Hess, was born June 4, 1859, and departed this life Aug. 17, 1955 after an illness of several days, aged 96 years, 2 months and 3 days.

Rev. Hess was ordained to the ministry April 22, 1894 and served in that capacity for over 50 years, traveling throughout the west and Canada, and preached in the Donegal District of five churches where he lived. He was converted at the age of 17 years and lived an exemplary, devoted Christian life which was a blessing to his family, community and the church.

His wife Elizabeth (Musser) Hess preceded

him in death in 1941, also a daughter Barbara Brubaker, wife of Rev. Allen G. Brubaker, Granville, Pa. He served on the Home Mission Board and Publication Board of the Brethren in Christ Church. There are 7 grandsons in the ministry and 4 granddaughters who are missionaries.

Surviving are these sons and daughters; Mrs. Anna Zercher, Mt. Joy, Pa., Miss Mary M. Hess at home, Abram M. and Henry M. Hess, Mt. Joy, Pa. R. I. Katie, wife of Rev. Stephen Heisey, Center Hall, Pa., and Benjamin M. of Englewood, Ohio. Also surviving are 21 grandchildren and 40 great-grandchildren. He was the last of his immediate family. Funeral services were held at 1:30 at the home, with further services at 2 o'clock at the Cross Roads church, Mt. Joy, Pa. Officiating ministers were Bishop B. E. Thuma, Rev. Paul McBeth, Rev. Samuel Brubaker and Rev. Harry Brubaker. Text Psalm 116:15.

Interment in the Cross Roads Cemetery.

ZERCHER—Elizabeth (Hertzler) Zercher, daughter of the late John and Salinda Hertzler was born Aug. 10, 1873 and died Aug. 21, 1955, of a heart attack, aged 82 years and 11 days, having had a lingering illness of a number of years prior to the attack. She was converted early in life and united with the Brethren in Christ Church of which she was a faithful member until death, having lived an exemplary active Christian life.

Surviving are her husband Ezra Zercher, a daughter Beulah wife of Ralph Musser, Mt. Joy, Pa. A son Howard and daughters, Anna and Martha, wife of Benjamin Stauffer, preceded her in death. Also surviving are 6 grandchildren. Funeral services were held at the home of her daughter and son-in-law Bro. and Sr. Ralph Musser, Mt. Joy, Pa. at 1:30 Wednesday Aug. 24, 1955 with further services at the Cross Roads Church at 2:00 o'clock.

The officiating ministers were Bishop B. E. Thuma, Rev. Harry Brubaker and Rev. Paul Z. Hess. Text Prov. 31:10-31.

Interment in the Cross Roads Cemetery.



The late John H. Hoffman

HOFFMAN—J. H. Hoffman, sixty-two of Maytown, Pennsylvania died Sunday, August 28 in the Jefferson Medical Hospital, Philadelphia, where he had been a patient for four weeks.

Bro. Hoffman served as deacon of the Maytown Brethren in Christ Church for the past 18 years, as well as on the Peace, Relief and Service Committee as treasurer. He also served as cashier of the Maytown National Bank for the past 40 years, and as treasurer of the East Donegal Twp. School District for 25 years.

He was a son of the late Aaron L. and Mary B. Haldeman Hoffman. He is survived by his wife, Ruth E. Hoffman, five children: Clair H., Florin; Velma H., wife of Musser M. Martin, Grantham, Pa.; John H. Jr., Maytown; Gladys, wife of Curtis A. Books, Cleona, Pa.; and Dr. Glenn H., enroute to Java, Indonesia; eight grandchildren; and two sisters: Lottie, wife of Abram H. Engle, Marietta; and Mrs. Mary H. Engle, Lancaster.

Funeral services were held in the Maytown Brethren in Christ Church at 2:00 p.m. Wednesday, August 31.

Bishop I. W. Musser and Bishop C. N. Hostetter Jr. officiated. Interment in the East Donegal Cemetery.

Missions Abroad

India

General Superintendent: P. O. Saharsa, N.E. Railway, District Saharsa, Bihar, India. Rev. William R. Hoke

Saharsa Mission: P. O. Saharsa, N.E. Railway, District Saharsa, Bihar, India. Rev. and Mrs. William Hoke, Misses Esther G. Book, Evelyn Bohland, Beulah Arnold, Mary B. Stoner

Barjora Mission: P. O. Tirbeniganj, via Muriganj, N.E. Railway, District Saharsa, Bihar, India. Rev. Arthur L. Pye, Misses Ruth E. Book, Mary J. Shoalts, Erma Hare.

Madhipura Mission: P. O. Madhipura, N.E. Railway, District Saharsa, Bihar, India. Dr. and Mrs. George E. Paulus

Banmankhi Mission: P. O. Banmankhi N.E. Railway, District Purnea, Bihar, India. Rev. and Mrs. Allen S. Buckwalter, Rev. and Mrs. Joseph B. Smith

Purnea Mission: P. O. Purnea, District Purnea, Bihar, India.

Ulubaria Mission: P. O. Ulubaria, District Howrah, West Bengal, India. Rev. and Mrs. A.D.M. Dick

Africa

General Superintendent—P. O. Box 711, Bulawayo, Southern Rhodesia: Bishop and Mrs. Arthur M. Climenhaga

SOUTHERN RHODESIA

Bishop and Mrs. Jesse F. Lady, P. O. Box 711, Bulawayo, Southern Rhodesia. Rev. and Mrs. David Climenhaga, P. O. Box 711, Bulawayo, Southern Rhodesia

Bulawayo Outstations, P.B. 101 M, Bulawayo, Southern Rhodesia: Rev. and Mrs. Fredric L. Holland

Matopo Mission, P.B. T. 191, Bulawayo, Southern Rhodesia: Rev. and Mrs. Alvin J. Book, Rev. and Mrs. Ira M. Stern, Miss Mary H. Brenaman, Miss Velma R. Brilling, Miss Mary C. Engle, Miss Nancy J. Kreider, Miss Dorothy M. Martin, Miss Eva Mae Melhorn, Miss Edna Switzer

Mtshabezi Mission, P.B. 102 M., Bulawayo, Southern Rhodesia Station: Rev. and Mrs. Glenn C. Frey, Miss Lois P. Davidson, Miss F. Mabel Frey, Miss Ruth T. Hunt.

Outstations: Rev. and Mrs. Chester F. Wingert

Mtshabezi Mission Hospital, P. B. 101 M., Bulawayo, Southern Rhodesia: Dr. R. Virginia Kauffman, Miss Martha L. Lady

Wanezi Mission, P. B. S. 129, Bulawayo, Southern Rhodesia

Station: Rev. and Mrs. J. Earl Musser, Miss Anna R. Engle, Miss Miriam L. Heise, Miss Mary E. Heisey, Miss Anna R. Wolgemuth.

Outstations: Rev. and Mrs. George E. Bundy

NORTHERN RHODESIA

Macha Mission, P.B., Choma, Northern Rhodesia
Station: Miss Anna M. Eyster, Miss Pauline E. Frey, Miss Ruth E. Hock, Miss Fannie Longenecker, Mr. Donald Zook

Hospital: Rev. D. and Mrs. Alvan E. Thuma, Miss Edna E. Lehman, Mr. Joseph Ginder

Nahumba Mission, P.O. Box 173, Choma, Northern Rhodesia: Rev. and Mrs. H. Frank Kipe

Sikalongo Mission, P.O. Box 131, Choma, Northern Rhodesia: Rev. and Mrs. A. Graybill Brubaker, Miss Anna L. Kettering, Miss Gladys I. Lehman

Japan

4-chome, 39, Shimoyamate-dori, Ikuta-ku, Kobe, Japan: Rev. and Mrs. Peter A. Willms

Cuba

Cuatro Caminos, Habana Province, Cuba; Mr. and Mrs. Howard Wolgemuth

Missionaries on Furlough

Sr. Effie Rohrer, 2421 Oneida St., Pasadena 10, Calif.

Sr. Verda C. Moyer, 41 Hillside Ave., Souderton, Pa.

Miss Annie E. Winger, Delisle, Saskatchewan, Canada

Miss Florence Hensel, 2001 Paxton St. Harrisburg, Pa.

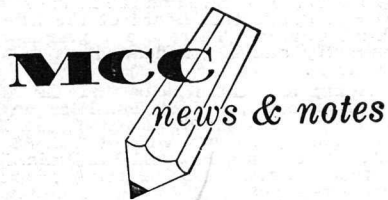
Miss Lula Asper, c/o Norman Asper, R. 2 Harrisburg, Pa.

Rev. and Mrs. Lewis Sider, 2001 Paxton St. Harrisburg, Pa.

Miss Elizabeth H. Engle, Bausman, Pa.

Mrs. Arthur Pye, c/o Trafer McCulloh, Paisley, Ontario, Canada

Rev. and Mrs. Charles E. Engle, c/o Walter Martin, Route 3, Elizabethtown, Pa.



Geneva Telegram

During the recent meeting of the leaders of Great Britain, Russia, France and U.S. at Geneva, the MCC sent a telegram to Pres. Eisenhower expressing the appreciation of the Mennonite and Brethren in Christ churches for his efforts to ease tension and promote international understanding and assuring him of our prayers for the meeting. C. N. Hostetter, chairman of the MCC, has received the following letter from Pres. Eisenhower:

"I am deeply grateful for the thoughtful message which you sent to me here in Geneva. In pursuing our efforts here it is especially helpful to have assurances such as those you conveyed to me on behalf of the Mennonite Central Committee. With best wishes, Dwight Eisenhower."

Activity at Menno Heim

Menno Heim, the MCC center in Berlin, served 1162 meals to refugees from the East Zone during the month of July. These people come to Menno Heim for a week or a weekend to enjoy the Christian fellowship there.

The first two weeks in July were also Bible school time for children from the East Zone. Twenty-two children boarded at Menno Heim for these two weeks while attending the Bible school. The next two weeks children from West Berlin came to Bible school. They, however, went back and forth every morning and evening.

Rosa Kim from Buhler, Kans., who is working at Menno Heim writes: "This has been the largest number of meals served during one month since I arrived in Berlin a year ago. If it wouldn't be for the MCC food, we just could not do it. So we want to thank the many donors of food and clothing..."

Items from the News

The entire month of October has been designated Evangelical Press Month by the publications affiliated with the Evangelical Press Association.

Announcing the fourth annual observance, EPA President J. Fred Parker declared that editors of periodicals will concentrate their effort in "a nation-wide campaign to make readers aware of the importance of religious publications in the forward march of their church, their home and their personal Christian life." Theme of the month: "A Christian magazine in every home."

Evangelical Press Month this year, as in the past, will be observed simultaneously with the Associated Church Press effort to increase both circulation and actual readership of all Protestant publications during October. Most religious periodicals belong

to either ACP or EPA. The simultaneous, yet completely independent, observation by both groups during a single month of each year results in a positive impact being made upon readers of religious papers.

Currently ACP represents 129 periodicals with an estimated readership of 10,500,000 persons. EPA represents just under 100 periodicals with an estimated readership of 2,500,000 evangelicals.

EPA was established in 1947 to promote fellowship and mutual helpfulness among evangelical editors and publishers. Currently there are some 155 members—publications and individuals—in the Association.

Officers of EPA are: J. Fred Parker, editor of *Conquest*, president; Dr. Louis Benes, editor *The Church Herald*, vice-president; Miss Verda Bloomhuff, office editor *United Evangelical Action*, secretary; Mel Larson, managing editor *Youth for Christ* magazine, treasurer; and two directors, Robert D. Higley of *The Higley Press* and William Petersen, assistant editor *Christian Life* magazine.

EPA sponsors Evangelical Press Service which supplies news, photos and features to member publications.

Two well known Christian organizations, CHRIST FOR AMERICA and the BACK TO THE BIBLE BROADCAST, will co-sponsor a Mid-nation Bible Conference and Christian Workers' Seminar in Lincoln, Nebraska, October 16 through 23.

Leaders for the combined conference and seminar will be: Mr. Theodore H. Epp, director of the Back to the Bible Broadcast; and Mr. Horace F. Dean, president of Christ for America (a national spiritual awakening movement). Speakers will be: Dr. Lee Roberson, president of Tennessee Temple Schools; Dr. Robert Parr, pastor of Detroit's 10,000-member Gilead Baptist Church; Rev. Richard Wolff, Bible conference staff member of the Back to the Bible Broadcast; Rev. Norman E. Lewis, missionary to Argentina, on furlough, and editor of *LaVoz*; and Mr. Dean and Mr. Epp.

"The purpose of the Bible Conference and Seminar" state Epp and Dean, "is to refresh and build up the Christian, whether pastor or layman, and to give him specialized courses in visitation evangelism—training which he, in turn, can pass on to other members of his own church."

"We are convinced," says Horace Dean, "that any church which will pursue a consistent and continuous program of neighborhood visitation and personal evangelism will constantly grow and also will enjoy a continuing spirit of revival. The greatest need before the churches of today is the adequate training of believers to all our evangelical churches in the matter of personal soul-winning."

All sessions will be open to the public and there will be no tuition charge. Further detailed information may be obtained by writing to Theodore H. Epp, Box 233, Lincoln 1, Nebraska.

Two New S. S. Incentives Provided by Christian Life

In addition to its popular biennial Sunday School attendance contest, *Christian*

Life magazine, according to an announcement by Editor Robert Walker, is making available two new awards.

One, a bronze trophy, will be awarded to the regional S. S. association in the U. S. or Canada, which has done the most for the Sunday School and its community in "stimulating them to more effective growth, improved teaching and better administrative procedures."

The other award will go to the "superintendent of the Year" who will be chosen from those submitted by regional Sunday School associations in the U.S. and Canada. The award will be based on "the vision, initiative and industry demonstrated by the superintendent and the contribution which his Sunday School has made to the ministry of the church and the spiritual life of his community."

—(E/P)

Youths Enjoy "Converted Jukebox" at W. Va. Center

Judy Swepston and Arlos Chambers, along with scores of their friends, enjoy the music which comes from their "Converted Jukebox" in the Youth for Christ Center at Beckley, W. Va.

The machine, a gift from a local music firm, plays only hymns and it has been rigged up so that a coin is not needed to prime it.

The center is a favorite spot with hundreds of youth from the eight churches in the area who use the recreation facilities and participate in religious activities.

The youths rented a beer storeroom and redecorated it themselves. It is maintained by members of the Buck-of-the-Month Club and other interested friends.

The American Bible Society has announced that Bibles will be supplied without charge to stricken families and churches in the disaster area affected by the recent floods.

Rev. John Osberg, a district secretary of the Society in Syracuse, New York, commissioned to make a survey, estimated that upwards of 25,000 Bibles would be required to replace those lost or damaged in homes and churches. He pointed out that Bibles in 15 languages, in addition to English, would be needed.

Requests for replacement of Bibles should be made to local ministers who will forward such requests to the American Bible Society, 450 Park Avenue, New York.

The Society emphasized that it will fill requests from all stricken families whether or not they previously owned Bibles.

"Meeting the physical needs of stricken families is of paramount importance and all should give as generously as possible to agencies which are helping meet the emergency," the Society said in making the announcement. "Of equal importance, at such a time of crisis is the necessity for meeting spiritual needs and providing spiritual comfort. We are offering these Bibles to all stricken churches and families in the belief that the Bible and the faith it engenders is vital at this critical time."